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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

From the *London Evangelical Magazine* for August.

SOUTH SEA ISLANDS.

RENUNCIATION OF IDOLATRY IN THE ISLAND OF RURUTU.

Communicated by the Missionaries at Raiatea.

An account of the renunciation of Idolatry, and of the reception of Christianity by the natives of Rurutu, an Island in the South Seas, 150 51. E. Lon. 22. 29. S. Lat. called in the Charts Oheteroa.

Raiatea, Oct. 1821.

The whole of the circumstances relating to this event having been peculiarly interesting and encouraging to us, we are desirous that all who are anxious for the universal spread of divine truth, and feel interested in the success of Christian Missions, may be acquainted with it, that they may be partakers with us of our joy.

On the 8th of March last, we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on instead of bearing up for the proper harbour, a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the Chiefs manned our boats and went off to pilot the strangers safely into the harbour; when they arrived we found they were natives of the Island of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without food and water, excepting sea water, which they were obliged to drink. Contrary winds drove them from their own island: but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them to these islands. Maupiti was the first island they could make.

They were exceedingly astonished at the difference of customs, men and women eating together; the Areoi Society, their dances, and every lascivious game completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

The Chief, with his wife and a few others went ashore at Borabora. Mr. Orsmond the Missionary of that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about 25 in number

men and women. We set a certain time for their instruction, supplied them all with elementary books and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

Aura, their chief, paid particular attention, as well as his wife; the greater part of the others were rather slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; his attention was great, and his questions upon general subjects were very judicious; but his attention to and questions upon our discourses were such as surprised not only the Raiateans but ourselves also. We think that he possesses a very acute judgment so far as he knows. We do not wish in thus speaking, to be understood that we believe him to be what would be called in England a converted person, though we have now indubitable evidence that he is a true convert from idolatry to Christianity. God hath called him and the people out of darkness to the knowledge of his Son Christ Jesus. May they soon learn to know Him, whom to know aright is eternal life. Aura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his son Jesus Christ, expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was killing them so fast.

The brig Hope, Captain Grimes, from London, touched at Raiatea on July the third: we mentioned to the captain our wish to get these poor people back to their own island; he with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity, should our boat return from this yet unknown land, to open a communication with the natives. We sent for Aura, the chief and his wife, who were highly delighted with the prospect of returning; but he raised an objection to going to his land of darkness unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however we immediately called on the deacons, informed them of the circumstance and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the Prophet of old, "Here are we send us." They were the men we should have chosen had we thought it prudent to nominate; but knowing it was the hazard of their lives, and that of their wives and little ones, we dared not to interfere, but left it to him who disposes the hearts and thoughts of men according to his will: Mahamene, a deacon, having a wife, but no children, was one: Puna, a steady, and we hope a truly pious man, having a wife, with two children was the other; they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work, therefore every other consideration was obliged to give way. As this took up the greatest part of the night, they had but a short time to prepare for the ship, which was to sail early the next morning.

The brig got under weigh the 5th of July, and after most affectionately committing Mahamene and Puna, and their wives and little ones, to the care of our Lord and God in the presence of the congregation, we gave to each a letter in English and Tahitian, recognizing them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

The vessel laying to, outside the reef for us, prevented our having a regular service; but though short it was interesting. At length we conducted our new labourers to the brig. The Captain paid every attention; took our boat in tow and departed leaving us anxiously waiting to hear in due season of their reception and success—nor were we disappointed.

Part of the night previous to their departure was spent in supplying them as well as we could with those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection—one brought a razor, another a knife, another a roll of cloth, another a few nails; some one little thing and some another; we gave them all the elementary books we could spare, with a few of the Tahitian Gospels of Matthew. Thus we equipped them for this interesting little Mission as well as our circumstances would allow.

On August 9th, after a little better than a month's absence, we had the pleasure of seeing the boat return laden with prisoners, the gods of the heathen, taken in this bloodless war, won by the blood of him who is the Prince of Peace. They were six days in the open boat. On reading their letters we felt perhaps something of that holy joy that the angelic hosts will experience when they shall shout, "The kingdoms of this world are become the kingdom of God and of his Christ." The letters were from Aura, the chief of Ruruta, Mahamene and Puna. Although Aura was with us only a short time, he made such progress that he had completely learned the Spelling-book, part of the Catechism, and could read in the Gospel of Matthew before he left; he could write and spell correctly. The following is the translation of the letter from Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Ruruta, Friday, July 13, 1821.

"May you two have peace through God in your residence at Raiatea. We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are now both alive at Ruruta. Behold! they have given to us this land, not because we asked for it, but because of their own hatred to the evil spirit. Pray earnestly to God that we may have a permanent residence at Ruruta, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways.—On the 8th of July the meeting of the chiefs and king was held, when Aura spake thus to the king: "Friends, this is my desire, and therefore am I come to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the evil spirit be this instant cast into the fire. (Meaning the idols of the evil spirit.) Is it agreeable to your kings and chiefs; shall we burn the evil spirit even now: shall we over-

throw his kingdom? Do not any more let us worship him; never more let us implore him; let him have no more reign in our hearts. Let him have nothing in this land that has no teachers. Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up in the depths of the sea by the evil spirit; but behold, I am not destroyed by him; he is the great foundation of deceit. I did not know that God would guide me to that land (Raiatea) where the teachers are; there the word of God flourishes and grows, and behold God has guided me back again. Will it be agreeable to you that we should assemble together at one place and eat together?"

The king and chiefs answered thus, "It is perfectly agreeable to us, we will receive and hold fast the word of life. We are pleased because of your saying, Burn the evil spirit in the fire. Let every thing made by our hands (as a god) be charred in the fire. Behold you say, O Auura, that we have spirits or souls, we never knew that man possessed a spirit—no; never, never."

Auura then answered thus; "I have one more word to say to you. These two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the Missionaries, and behold they have sent them to teach us to read; because of their great love to us these two are sent. The missionaries think very much of them; for the missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well." The king and chiefs answered, "It is perfectly agreeable to us."

Now, lo! up started two men inspired by the evil spirit. One of the evil spirits said, "It's agreeable, it's agreeable; we will hold the good word."* The other man who was also inspired by the evil spirit, thus spake, "I have seen the foundation of the firmament up in the sky. Taaroa (the great idol) brought me forth." Auura then answered the evil spirit thus "Do leap up, then, that we may see you flying up into the sky. Do so now immediately. Truly thou art even the very foundation of deceit. The people of Rurutu have been completely destroyed through you, and through you alone, and now you shall not deceive us again: we will not be deceived again through you. We know the true God: begone. If the Son of God stood in our presence you would be ashamed." When Auura had done speaking, he sat down. Mahamene then stood up and said, "You have agreed, and your desire is to Jesus, that he may save your spirits. Ye are the lands for which the missionaries at Raiatea Tahiti, Moorea, Huahine, Barabora, and England have prayed. The churches wherever there are Missionaries, have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The Missionaries of Raiatea have sent us two to teach you letters and the name of the true God. May you be saved through Jesus Christ."

Mahamene then sat down. Puna (the other teacher) then rose and said, "Dear friends, this is my thought towards you—affection grows in my heart towards you, in your living in darkness and in the shade of death. Behold, you are eating the food of death—the poisonous fish, and drinking bitter water. Behold, we are here before you to make known to you the true God, that you may know him. This I say to you, O king and chiefs prepare one place where you may all eat together, you and your wives and children and your king, at one eating place, and there the evil spirit who has just now inspired that man shall be completely ashamed: he has no refuge; but cast away every disgraceful thing from a-

* Speaking ironically.

mong you. You worship him and he is accustomed to deceive you; but now be fervent in prayer to God that you may escape. Should you not listen to that word, you will die, and you will bear the wrath of God, and you will be led by the evil spirit you have now cast away into the fire of hell; but if you regard the word and the name of the Son of God, you will by that means, be saved. May you be saved through Jesus Christ.

MAHAMENE.
PUNA.

To Messrs. Williams and Threlkeld, Raiatea.

The eating together (observe the Missionaries) was on the day after the meeting, and was to be the test of the truth of the word of God. If they died according to the predictions of the priests, namely, that a woman eating either hog or turtle would surely be eaten by the evil spirit; or any one eating on a sacred place would surely die, and be eaten also; then they would not destroy their gods; but if no one sustained any injury, they would then utterly destroy all their idols. They met accordingly; and after satisfying their appetites, without sustaining any injury, they arose, boldly seized the gods, and then proceeded to demolish totally the Morais, which was all completely effected that day.

It is worthy of remark, that when the boat first reached the shore, Mahamene and Puna, with their party, knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutus said immediately, "This people will die." The party also ate inadvertently on a sacred spot; and when the Rurutus saw that, they said, No doubt they will die for the trespass on the sacred ground, and looking earnestly, expected some one to have swollen, or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, "Surely theirs is the truth; but perhaps the god will come in the night and kill them; we will wait and see. One man actually went in the night to the wife of the chief (Auura,) who also ate a part of a hog, or turtle, on the sacred spot, and said, 'Are you still alive! When the morning arrived, and the Rurutians found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the evil spirit."

REVIVALS IN NEW JERSEY.

Extract of a letter from a Clergyman in New Jersey to the Rev. James Patterson, of Philadelphia.

We have had a remarkable outpouring of the Spirit of God in this region of country. About six congregations have been visited. I suppose not less than one thousand or twelve hundred souls have been the subjects of awakening. The number of hopeful converts, I am at present unable to say.—The names of the congregations are Bottle Hill, Morristown, Baskingridge, Somerville, Lamington, German Valley, and Bound Brook.—The work began with us about seven weeks ago. About fifty have been under serious concern of mind in this congregation. Many heads of families have been made to bow, and are now with several of their children rejoicing in Christ. I cannot say that the work has been more confined to one age or class than another. Among the youth who have been awakened is one about 11 years of age, who lives with his mother, a widow, and in the presence of the family regularly performed family worship.

Thus is strikingly exemplified in this as well as in other instances—the declaration of our blessed Saviour, "That out of the mouths of babes and sucklings, God ordaineth praise."—Our meetings are still well attended, and some new cases have lately occurred.

From the Columbian Star.
Letter to the Editor of the Star, dated Culpepper county, Va. Sept. 16, 1822.

DEAR SIR,

From the frequent requests that have been made

in your useful paper, and from the interest that the friends of Zion universally feel in hearing of the spread of the Redeemer's kingdom, and the triumphs of the cross; I am induced to give you an account of a revival of religion in this vicinity.—The buddings of the set time to favour this people, appeared in the month of September. At this time about ten, the greater part of whom had exercised a hope in Christ for several years, being impressed with a sense of duty, manifested a desire, like the Psalmist, to tell what the Lord had done for their souls. They accordingly came forward at the church at Crooked Run, fearless of the scoffs of the world, and with an humble dependence on the Lord Jesus, gave such evidences of a work of grace on their hearts, that no man could forbid water. From that period, seriousness appeared to be depicted on the countenances of many, and a solemn inquiry in their own minds to know whether they were prepared to meet God, in peace or not; being under the influence of the unerring spirit of God. In this precious season of visitation, we hope that upwards of one hundred have been led to take sanctuary in a crucified Saviour, and are now rejoicing in hope.—Much life and zeal appeared among the humble followers of Jesus, and many heavenly songs were sung, no doubt with the spirit and understanding.—The work continued through the winter, and it is worthy of remark, that although the weather at times was extremely cold and consequently the ice several inches thick, yet the youthful female, and the aged mother, were baptized without harm, triumphing in the cross of Christ. Some have dated their first convictions from seeing their old companions descending into the liquid grave, and evident proof that the Lord will bless his own ordinance. The work appears to be nearly over. Nevertheless the hearts of God's children still appear warm, and they frequently adopt the language of the Psalmist, "Thou hast put gladness in our hearts, more than in the time that corn and wine are increased."

A new church was constituted May last, of one hundred members, consisting principally of the fruits of this revival. They have a commodious meeting house, bearing the name of Cedar Run. "The Lord hath done great things for us, whereof we are glad." "The Lord reigneth, let the earth rejoice." To him be glory for ever.

Yours respectfully,
JAMES GARNETT, Jr.

FROM THE COLUMBIAN STAR.

Extract of a letter, received in Washington City, dated Bloomfield, Nelson County, Ky. Sept. 10th, 1822.

REV. AND DEAR SIR,

I have just returned from the Long Run Association, Shelby county, which commenced on Friday last. A good degree of harmony and brotherly affection existed throughout their deliberations. The epistles from most of the churches seemed to breathe a spirit of gratitude and praise to the Lord, for his merciful visitations in turning many souls from darkness to light, and from the power of sin and Satan unto God. Some of the churches have received upwards of one hundred, by experience and baptism, while in others, it has not been as yet so extensive. In the bounds of that Association, there have been five hundred and thirteen baptized the present year. In some cases whole families have been brought to the knowledge of the truth. Many of the old saints, who had long prayed and wept over their ungodly sons and daughters, and appear to have been kept on the shores of time to see the redemption of Israel, now can feel like Simeon of old, being prepared to depart in peace, having seen the salvation of God. The good Work of the Lord appears to be spreading in this country. The Spirit of the Lord is still moving upon the face of the waters, and causing the wind of heaven to blow upon the dry bones. The ministers are delighted in being enabled to obey God by prophesying unto them that they may live, and the Lord is blessing their la-

bours by adding to the church such we hope as shall be saved. The church at Cox's Creek has received by baptism sixty six. The church at this place about twenty. Appearances are still hopeful, and we trust that what has been brought in may only be as the first fruits of a great harvest. The signs of the times indicate that it is now high time for christians to awake out of sleep, and put on their beautiful garments: for the Lord seems preparing the way for the latter day glory which John saw afar off. Revivals are much more frequent and extensive than they have hitherto been, and ministers and people are learning more and more, the force and obligation of the command of Christ, Go ye into all the world, and preach the gospel to every creature; and of spreading the gospel among all nations, kindreds and tongues under heaven. Yet it is to be lamented that there are in this state, as in other parts of the world some who treat the exertions that are now making for the spread of the gospel, as enthusiastic, and probably worse; and we have to regret that some of this class are men whose names had heretofore carried veneration, wherever they were known, who appear to have imbibed prejudices, and in some cases doctrines that go to supersede the necessity of any exertions on the part of man, or at least nearly so."

From the Christian Watchman.

A gentleman who was at the Sandwich Islands in 1820 and '21, arrived in New-York, has addressed a letter to the Rev. G. Bourne, pastor of a church in that state, confirming the accounts already published respecting the favourable circumstances of the Missionaries in those Islands. The schools instituted for the instruction of the natives are in a flourishing state, having more than 100 scholars, old and young, all of them desirous to learn. Some of them speak and read English with fluency. Two of the male natives have been received into the society and assist the missionaries in instructing their countrymen. Not an instance of a human sacrifice has happened since the missionaries have resided there; and idolatrous worship has nearly ceased.—Thieving, and other immoralities, are rapidly decreasing; and the missionaries are persevering in their appropriate labours.

The General Synod of the Reformed Dutch Church in the United States, in a late narrative of the state of religion in the churches under their care, observe that peace and harmony prevail; that the truth continues to be preached; that the spirit of prayer has increased; and that many sinners have been converted. They bless God that they have partaken of that liberal spirit, which has led to active exertions for the general interests of religion, and for the improvement of young men called to the ministry. A more than ordinary work of divine grace is manifest in several congregations.—In three churches, between five and six hundred have been added in two years, and prayer-meetings in others have been useful. They however observe that much remains to be done, which calls for arduous labour; and that "if there be some purity and zeal, they have need of more of the cleansing efficacy of the waters of the sanctuary, and the spirit which says, "Here am I; send me." They exhort their brethren to cherish the churches, to support the means of education for the ministry, to foster Bible, Missionary, and Tract Societies, and Sabbath Schools; and the whole is enforced on the ground of moral obligation, and with the assurance, that in watering others, they will themselves be refreshed. The general watch-word of each evangelical denomination, echoed from one continent and kingdom to another, seems now to be, "LABOUR."

A committee of the Presbytery of Onondaga, N. Y. report, that the churches in their district are hopefully recovering from previous desolations; and that "provided the pastors, elders and deacons are

spiritually minded, sacredly devoted, dignified and prompt in the transaction of business," increasing prosperity may be expected. Hopes are entertained, that their churches are awaking to a more efficient discipline.

MISCELLANEOUS.

BEAUTIFUL EXTRACT.

"To the mind even of the Philosopher, futurity was like the chaos of Moses, fathomless, empty, without shape or order, and "darkness was on the face of the deep." The poets sang of Elysian fields and Tartarean punishments: but these were regarded as the flights of an ardent imagination; and the fictions under which their theories were buried were openly rejected by the wisest among them.—Who does not pity the genius of the immortal Homer, laboring under the pressure of mournful ignorance? In vain he stretches the wing of imagination to penetrate the secrets of futurity—not an object could be seen through the gloom. In vain he would carry the torch of reason into the world of spirits—the shadows of death extinguish it.—When he draws the picture of eternity with the pencil of fancy, he makes his greatest hero prefer a miserable life, laden with all the woes of this valley of tears, to the highest honors which can be bestowed after death.

Those who call upon you to relinquish your Bibles have not attempted to fathom the depths of futurity. They rather wish you to consider the scanty period of "three score years and ten," the boundary of the hopes, the joys, and the expectations of Man. They place beyond death—*Annihilation!* The thought is insufferable! Say, you who have dropped the parting tear into the grave of those whom you loved—is this a consoling system? Are the most tender connexions dissolved to be renewed no more? Must I resign my brother my parent, my friend, my child—*forever?* What an awful import these words bear! Standing upon the grave of my family, must I say to its departed members,—Farewell! ye who were once the partners of my joys and sorrows! I leaned upon you for support; I poured my tears into your bosom; I received from you the balm of sympathy—But it is no more! No more shall I receive your kindness; no more shall I behold you! The cold embrace of death clasps your mouldering bodies; and the shadows of an impenetrable midnight brood *forever* upon your sepulchres! "No! We cannot relinquish Christianity for a system which conducts us to the fearful close! When skepticism shall have provided a substitute for our present hopes, we will listen with more confidence to its proposals."

"Nature wafts the mind to its Creator. From its majesty, Reason argues his greatness; from its endless variety, his bounty; from its uses his wisdom. The foundation of the temple of Knowledge is laid deep, wide, and resting on the face of the universe. Reason seizes such materials as sense can furnish and carries on the building. But, alas, the edifice remains incomplete; The architect is skilful; but the materials are scanty. Those which are most essential to crown the work, lie far from this country beyond the grave.—In vain imagination lends her assistance and attempts to explore the land of spirits, where only they are to be found. Bewildered, exhausted, and powerless, the artist sits down in silent despair.

Here faith takes the tools which fall from the hand of reason. Revelation ascertains all which futurity had concealed; and Faith draws her materials from revelation. The building rises and shall continue to rise, till "the top stone is brought forth with shouting."—Sense cannot introduce us to the invisible majesty of heaven. It can only present us with his image. The pure, ethereal light—the blaze of a noontide sun—the azure heavens and revolving orbs—the mysterious and excentric comet—the insect, curiously wrought, and the grass simp-

ly elegant—the thunder storm—the lightning vivid and irresistible—the morning and evening breeze—the verdant plain and the elevated mountain—the solid earth and the rolling seas—these all reflect the glory of the Deity, all bear the impress of his hand, all develop his wonderful agency, but they are not *God himself.*—It is faith rising on the wing of inspiration that introduces me into the the heaven of heavens, unlocks the mystery, and unfolds the seven sealed book. There I read the covenant of mercy. There I receive the promise of pardon. There I learn all that I would know, and anticipate all I shall hereafter enjoy.—The pressure of the ills of life is lightened; and I endure "as seeing him who is invisible."

The *parting of friends* is death in miniature.—You have not, it is true, the glazed eye, the closed lip, the damp flesh, the marble countenance, the ghastly form, and the horrible repose of death; but you feel that which embitters death, the agony of separation.—Yet we part with our friends daily, and there is somewhat of cheerfulness mingled with the reluctance with which we take leave of each other.—A slight glow on the cheek, a tremulous grasp of the hand, and a few sighs soon dissipated in the surrounding atmosphere, are the fleeing memorial of the severance of the living.

The hope that we will meet again—and the belief that we will meet again—and the confidence that Heaven will continue to us its merciful protection—these are the consoling stamina of happiness.—How wretched then must he be, who, in death, hath not hope, because he hath not faith. Religion would, therefore, be a blessing, even if its promises failed of reality. A belief in the superintending goodness of the Deity is a safe and delightful substitute when the wisdom of the world fails, as it must and its promises die, and its beauty fades, and its hopes are wrecked and desolate.

Union among Christians, of different sects, requires a preparative disposition and conduct.

Suppose two gentlemen have been at variance, and a reconciliation be proposed: I would ask, can such reconciliation be thorough and lasting, if it do not begin in the feelings of their hearts? Decency, convenience, and self-interest may suggest to men of the world, and to hypocritical professors, the necessity of composing differences; but nothing will make two one but tender affection. Where this is wanting, they may meet together, they may speak friendly to each other, they may treat each other with respect; but it will be only what the world calls politeness; and it is to be apprehended, God will denominate it base, vile hypocrisy.—Where Christians, of different sects, endeavour to unite upon any other principle than that of love to each other, for the truth's sake, in which they feel a mutual interest, it will be like a chemical mixture of those ingredients which by warmth and fermentation, will terminate in a mischievous and destructive explosion.

The following things appear essential to such a union as that which is the subject of daily conversation:

1. A mutual love to truth, and to each other. Whatever may bring Christians together, no union can be pure and indissoluble, but that which has the love of truth for its bond. In rude, savage society, this is not so discernible as in that which is polished and refined. In a state of nature, the wants and possessions of men are but few, and consequently, there are not many motives to envy, jealousy and discontent. In such, the passions are strong, impetuous and undivided, having but few objects upon which to act. They are grand, like the mountain torrent. Civilization, by multiplying the wants of man, increases his grounds of contention with his own species. It is here his evil passions require the most powerful remedy. The tendency of divine truth is, to purify the heart, and

regulate the passions. By presenting before us the most sublime objects reserved for the faithful in the eternal world, it leads us to contemplate the vast inferiority of the enjoyments of sense. In this work, experience aids us, by pointing to objects and situations, where desire and hope have lingered with the vivid prospect of ample success, but the hand of misfortune has infused into the cup a bitter ingredient, or dashed it from the lips, just when we began to taste. The lessons of truth so regulate the selfish and social feelings, as to give scope to both, and lead them, like sister streams in a spacious plain, which at once bear with them fertility and ornament. Individuals, differing in inferior points, but having a strong predilection for truth, will see so much in which they are united, that they will find but little about which to contend. They will love each other for the sake of the truths which they hold as mutually dear.

Watchman.

THE CHRISTIAN SECRETARY.

HARTFORD, October 5, 1822.

THE Hartford Baptist Association convened at the city of Middletown on Wednesday last. The Introductory sermon was delivered by brother A. Bolles of Wintonbury; after which a collection was taken for the widows of deceased ministers. At 4 o'clock a discourse was delivered by brother J. W. Clark, of Sangersfield, N. Y. and a collection was taken for the Connecticut Baptist Education Society. On Thursday at 11 o'clock a sermon was delivered by brother B. M. Hill, of New-Haven, and a collection was taken for missionary purposes. Among other important resolutions, it was resolved to appoint brethren J. Goodwin and E. Cushman to distribute through the churches in this state a Circular, relating to the establishment of a State Convention, as follows:

CIRCULAR.

To the Baptist Churches in the State of Connecticut.

DEAR BRETHREN,

We need not inform you that at the present day "iniquity abounds and the love of many waxes cold." In the Baptist denomination is realized the effects of their conscientious principles. They have long held that the religion of Jesus ought not to be supported by the laws of the state, and they have lived to see their desires in this respect granted. They now find that many who have formerly contributed to their support, from no other motive than disaffection towards the located societies of the state, are ready to abandon them as soon as their political purposes are answered. This leaves religion where it ought to stand. Religion now depends where it ought to depend, on the vigilance, piety, and activity of the lovers of Jesus Christ, succeeded by the power of God. Now the friends of truth have an opportunity of manifesting the sincerity of their faith.

Under these circumstances, brethren, we need a central point, where we may unite our counsels, combine our energies, and aid each other in the advancement of that gospel which is the only appointed means, of winning ruined sinners from the way to hell.

In addition to this, there are many pecuniary concerns to be managed. Our associations originally formed for the purpose of obtaining religious intelligence, are of late too much occupied in obtaining funds for missionary, and other purposes. A State Convention composed of one or more delegates from each church, might engross all these objects, and would no doubt supersede the necessity of a missionary society. The Missionary society would no doubt be pleased to dissolve themselves into such a convention, and transmit their funds for their general direction. By this means the destitute Churches in this state might all be represented by a delegate, and their necessities

might be known and supplied. Many other valuable and important objects might also be embraced, too numerous to be named in this Circular.

By the direction of the Hartford Baptist Association, therefore, the undersigned committee would request the Baptist Churches in this state, to appoint a delegate from each church to meet at the first Baptist meeting-house in Suffield, on the first Wednesday in November next, at 9 o'clock A. M. for the purpose of devising and proposing a plan and constitution for such a Convention.

As a copy of the Christian Secretary, will be sent to every town in the state, where it is not already received by subscribers, it is desired that brethren, wherever this may come, would act upon this proposition without any further information.

By order of the Association.

JONATHAN GOODWIN, } Committee.
ELISHA CUSHMAN, }

The African Sabbath School closed its operations for the present season on Sabbath last; the distribution of premiums was made by the superintendant, after which a discourse was delivered at their usual place of meeting, from Ps. lxxviii. 31. *Ethiopia shall soon stretch out her hand unto God.* A large number of our citizens attended on the occasion, and were highly gratified at the appearance of the school. By the indefatigable exertions of the superintendant and teachers, this school has made great proficiency the season past, and we believe has effected much in regulating the morals of the young, and in furnishing the growing mind with a knowledge of evangelical truth. We cannot but hope that the blessing of God's grace, may cause these pious instructions to ripen into a saving acquaintance with Jesus Christ.

Extract of a letter from a gentleman in Raleigh, N. C. dated September 23, 1822.

"I am happily disappointed in this place with respect to religious privileges; there are five denominations of Christians in the place; one Presbyterian, one Baptist, one Methodist, one Episcopalian, and one Unitarian. The Baptists have no stated preaching, but meetings occasionally.—There is now (if rightly informed,) a general attention to the subject of religion throughout the state, and in this county there has been 1000 baptized within six months, and 400 united with one church. The Baptist denomination is increasing very fast. About 500 have left the Methodists and joined the Baptists in places not far distant."

MARRIED—In this city, Mr. Amos B. Roff to Miss Sally B. Hubbard. Mr. Ralph Lord to Miss Sally Miller.

DIED—In this city, very suddenly, Mr. Horace Day, aged 25, late of New York.

At Murfreesboro, N. Carolina, Mr. Dennis Green, aged 27 years, son of Elder Enoch Green of Middletown.

At Farmington, Mrs. Abigail Johnson, aged 67, relict of Mr. Jonathan Johnson, formerly of Middletown.

At Coventry, Mr. John Russell, aged 64.

At Macao, Mrs. Morrison, wife of the Rev. Mr. Morrison, English Missionary to China.

ORDINATIONS.

On Thursday the 26th Sept. the Rev. Levi Meech, of Preston, was set apart to the work of the ministry in the church by prayer and laying on of the hands of the Presbytery. The services were conducted as follows; the Rev. Roswell Burrows, of Groton, made the introductory prayer, and delivered a discourse founded on Acts, xx. 28; in which the importance of the ministerial office, his duty, the necessity of his maintaining a Godly walk and conversation, and the magnitude of his work, were clearly set forth and impressively enforced. The ordaining prayer was offered by Rev. Asher Miner of North Stonington. Rev. Mr. Burrows, gave the charge. Rev. John G. Wightman, of Groton, presented the right hand of fellowship, and the Rev. Jonathan Miner, of North Stonington, made the concluding prayer. The services were

appropriate. The audience numerous, solemn and attentive, and there were evident tokens that the chief shepherd was present.

Brother Meech has apparently been inducted into the ministerial office under the most favourable auspices. A reformation has lately commenced in Preston in which he has been made we trust an instrument in the hand of God in bringing many to the knowledge of the truth. They wished to receive the ordinance of baptism at his hands. This with other circumstances appeared to call for his ordination. May this be a prelude to his future usefulness.

Communicated.

Ordained at Longmeadow, Mass. on the second Wednesday in September, Rev. George B. Atwell, to the work of the ministry in the Baptist church. Sermon by Elder Asahel Morse, consecrating prayer by Elder Thomas Marshall, charge by Elder Thomas Rand, Right Hand of fellowship by Elder Alvin Bennett, and the concluding prayer was offered up by Elder Hough.

NOTICE.

The annual meeting of the Connecticut Baptist Missionary Society will be holden at the first Baptist Meeting House in Suffield, on the first Wednesday in November next, at 10 o'clock, A. M. The Board of Managers will meet the preceding day, at the house of Elder Morse, at 2 o'clock, P. M.

FOR THE CHRISTIAN SECRETARY.

Pray for me.

Ye heralds of a Saviour's love,
Whene'er ye bend the willing knee,
To ask for blessings from above,
Oh! pray for me.

Me a poor wanderer from the fold,
Of Him who died on Calvary,
I'm to a cruel master sold,
Oh! pray for me.

Ye saints who daily kneel before,
The altar of the family,
The Almighty's blessings to implore,
Oh! pray for me.

For I could once sweet comfort find,
When I could bend the suppliant knee,
But now, I'm almost deaf and blind,
Oh! pray for me.

Deaf to the gospel's joyful sound,
Blind to the glories which you see;
In satan's heavy chain I'm bound,
Oh! pray for me.

And all who ne'er from Jesus stray,
Whate'er your name or calling be,
Oh! when you bow the knee to pray,
Then pray for me.

EDWIN.

DONATIONS

To the American Board of Commissioners for Foreign Missions, from July 18th to August 12th, \$5,269 59—To the United Foreign Mission Society, for July and August, \$1,003 63—To the American Bible Society during the month of July, \$3,167 33—To the American Education Society during the month of August, \$529 75.

The number of cases of yellow fever in this city the present season, including last Saturday's report, amounted to 297—of which 175 had died. N. Y. D. Ad.

THE ETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

Hartford, Feb. 16, 1822.

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A TENEMENT WANTED,

IN the vicinity of State Street. Inquire at this office.

PAMPHLETS, CARDS, &c. PRINTED AT THIS OFFICE WITH NEATNESS AND DESPATCH.